794 partly by the fact that membership in the two cults is maintained at an
[241] approximate equality. These cults are connected with yams in that the
cults are thought to be essential to the growth of these vegetables, and
[534] they are held two yam plantings apart. The second stage is the nokwi which
[241] introduces mysteries of the water drum to its members. This is also
connected with yams in that the young men are initiated into this only
after they have planted their first yams--itself a sacred rite.

754 Black magic is constantly being practiced and everyone in the culture
is always careful of food leavings and blood which are the two most important
[182] materials for the hands of the operator. This belief is very strongly
[154] integrated in the culture and seems to function in the expression of
aggressions and to offer a readymade explanation of neurotic anxiety.

795 The dfad dwell on the top of a nearby mountain in a topsyturvy
existence. These ghosts chase and frighten people at night but do not kill
them. They sometimes take the form of a bird or animal in the day time.
In particular they hover around a dead man, for their job is to escort him
[764] to the land of the dead. (There is a double funeral, first an exposure
[765] on platform and secondly, burial of bones beneath floor of the house.)

796 There are other types of supernatural creatures who dwell in rocks,
waterholes, etc., in the guise of snakes. They cause wind, rain, thunder,
lightening and the rainbow, and are dangerous to man in that if they are
disturbed they will shoot him with a sago needle which is painful but not
[794] fatal. These beings are associated with the men's cult. The uninitiated
are told that the esoteria are made and operated by these creatures.

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128 This is the bare outline of the culture in itself incomplete. Some of
the interstices and interrelations we have the information to fill in and
others we have not.